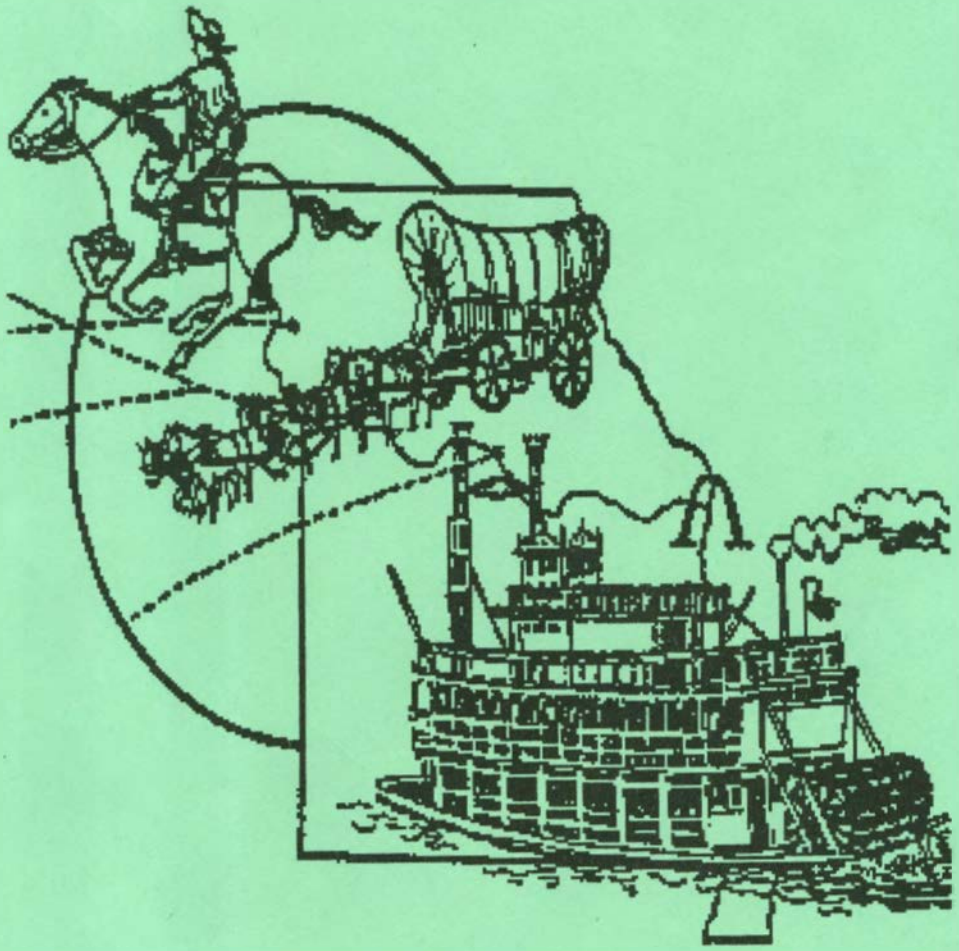

Toward The Setting Sun

2nd Series, Vol. 6, No. 2 Spring, 2008

TOWARD THE SETTING SUN

The Historical Journal of the Missouri Conference

The United Methodist Church

Second Series

Volume 6, No. 2 Spring, 2008

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A MAN FOR METHODISM'S SEASON

John O. Gooch

A celebrated book and movie titled "A Man For All Seasons," honored the contributions to the life of England of Sir Thomas More. This article attempts, in a shorter form, to say that Martin E. Lawson, of Liberty, MO and the Methodist Episcopal Church, South, was truly a "man for Methodism's season."

Speaking at ceremonies honoring Marin E. Lawson, Bishop Ivan Lee Holt said, "In the last 50 years no man in American Methodism has had more to do with shaping the policies of the Methodist Church." Judge Marvin A. Childers, of San Antonio Texas, and President of the Judicial Council of the Methodist Church, referred to Lawson as "the man who has made the greatest contribution to the jurisprudence of the Methodist Church. His outstanding service has been largely in the legal aspects of the church. His vast knowledge of the law and history of the church; his combined faith and fidelity and his ability as a teacher of religion sustains me in my appraisal of him as the greatest layman in the history of Methodism." Quite a statement, ranking Lawson above such Methodists as John R. Mott, Frances Willard, and a host of others. Yet most Methodists (and United Methodists) have never heard of Martin Lawson. Who was he, and why did Bishop Holt lavish such praise on him?

Martin E. Lawson was born in Pennsylvania (May 15, 1867), but came to Kansas City as a young man, via a farm in Osborn, MO. A few years after coming to Kansas City he answered an ad for a law office stenographer in Liberty. As was the practice in those days, he studied law on his own and was admitted to the bar after 10 months of extensive preparation. Although he was never elected as a judge, when judges were not able to appear in court Lawson was often asked to sit in for them. Hence he was called "Judge" by his colleagues and the citizens of Liberty.

Bishop Holt continued his speech at the ceremonies honoring Lawson (January 8, 1956) by saying

> In his local church at Liberty, Mo., he has been for 31 years teacher of the Adult Bible class, and Sunday School Superintendent for 30 or 31 years. He has also been a steward and a trustee for over 60 years. In the Missouri Annual

Conference he has been a member of the Board of Education, the Board of Missions, and the Board of Church Extension. For 17 years he was chairman of the Board of Church Extension and for 15 years Lay Leader in the Missouri Annual Conference. For 12 years he was a member of the General Board of Lay Activities, and for four years its president.

He was a delegate from the Missouri Annual Conference to the General Conference seven times, from the General Conference of 1910 to the General Conference of 1934 in the Methodist Episcopal Church, South. During that time he was a member of the Committee on Appeals for twenty years, and a member of the Constitutional Commission for eight years.

When in 1934 the Judicial Council was set up he became its chairman and served until the unification of American Methodism in 1939. He then became a member of the Judicial Council of The Methodist Church, and served until his retirement in 1952, 13 years.

From 1926 to 1930 he was on the Unification Commission from the Methodist Episcopal Church, South; has been a trustee of many Methodist organizations, and for 21 years was a member of the Continuation Committee of the Ecumenical Conference of World Methodism. He was a delegate to the Ecumenical Conference in London in 1921, in Atlanta in 1931, in Springfield in 1947, and in Oxford in 1951, though he was too ill to attend the last.

If his periods of service in official positions were added together, counting the local church, the Annual Conference, the General Conference, and the World Conference, they would total 504. It is doubtful whether any layman in the long history of Methodism has served as many years in official positions. His service as a lawyer in the church has made him in a real sense the Creator of the Judicial Council and he will be remembered long as a Justice in Methodism's Supreme Court. His legal service in the Unification Movement is equally important.

(*The Liberty Tribune*, January 12, 1956)

Several things strike us about this long list of service activities. First, Lawson served in a time when no one apparently even cared about term limits. He filled almost every office in the church that was open to a layman. Although, when it was said that Lawson had served in every office in the local church, he demurred, saying that he had

never held an office in the Woman's Society! Second, here was a man who was deeply committed to his church. Imagine being able to give a total of 504 years of service to the church while being a devoted husband and father and maintaining a law practice. He also was active in civic organizations and local politics, including the Masons, Shriners, and Rotary. He was president of the Liberty Board of Education from 1912-1914, and a member of the Board of Public Works from 1905 to 1913.

Bishop Holt was clear that Lawson "created" the Judicial Council in the Methodist Episcopal Church, South. There had never been a Judicial Council before in any branch of Methodism. Lawson was the first, and only, President of the Judicial Council in the South Church and was instrumental in the legal decisions that made unification possible.

The full story of unification, and Lawson's role in it, has yet to be told (and it is a dream of this writer that someday he will be able to tell it), but the outlines are clear. Lawson had served on the Unification Commission as a delegate from the M.E. Church, South, for many years. He apparently did not serve after he became President of the Judicial Council – a good thing, as it turned out, since that would have presented a great conflict of interest situation for him. The General Conferences of 1932 (M.E.) and 1934 (M.E.S.) appointed a new Joint Commission on Union. From this commission came the final plan of union for all three branches of Methodism. The plan passed all three of the General Conferences (including the Methodist Protestant) and the Annual Conferences.

Here's where the Judicial Council (and Lawson) came into play. Because their General Conference was not until 1938, and the Uniting Conference was already scheduled for 1939, the M.E. Church, South, voted in the annual conferences first, and then the General Conference, which was the opposite of the usual procedure. Because of this, there was opposition to the plan on legal grounds, and the Judicial Council was asked to rule on the vote. One annual conference in the South church had not approved the Plan of Union, and opponents of the plan wanted that to make participation in the union by the South church illegal because the vote by the conferences was not unanimous.

Under Lawson's leadership, the Judicial Council deliberated for three days. Finally, they ruled, in an opinion written by Lawson, that both the annual conferences and the General Conference had acted legally, and that there was no constitutional

reason why every annual conference had to approve the Plan of Union. At this pivotal moment in Methodist history, Judge Lawson led the way to the participation of the M.E. Church, South. We will never know what would have happened to union without his leadership. We do know that, at least in part because of his leadership, the three churches became one.

Lawson was not a member of the Uniting Conference, though he surely was present. But, without him and his legal expertise, there might never have been a Uniting Conference – at least not for several more years.

In addition to this significant work leading up to the Uniting Conference, Lawson was a key leader in the World Methodist Conference. He was part of the Planning Committee for at least one session of the conference, and was well-known in Methodist circles world-wide. Because of his long service to the church, and, particularly, to clearing the way for a smooth Uniting Conference, Martin E. Lawson was truly "a man for Methodism's season."

EARLY METHODISM IN NORTHEAST MISSSOURI

A. Sterling Ward

Northeast Missouri, for purposes of this paper, includes the twenty counties in the Missouri East Conference which are north of the Missouri River. They comprise a rural area that is rich in Methodist heritage. These twenty counties have a population of about 340,000. This is only 15% of the population in the Conference, but there are approximately 33,000 Methodists, or about 29% of the membership in the Conference. (*Ed. Note:* This paper was presented in 1964, so figures are for that period, not today.) Methodists comprise about 9 ½ % of the population compared with only 4 ½ % in the whole conference and 6% in the state. Thus the density of Methodists is more than double that of the rest of the conference. There are approximately 200 Methodist churches in the twenty counties.

Northeast Missouri's Methodist heritage goes back a long way. One account states that John Clark's early preaching journeys into the state extended north of the Missouri River. John Oglesby, appointed to the Illinois Circuit in 1805, made a visit to Missouri that year. Undoubtedly he visited and preached in this area because he reported that he saw the "mighty hunter" Daniel Boone, who lived in the area. John Travis, who was the first Methodist preacher appointed to Missouri (in 1806) traveled a circuit which extended, we are told, from Pike County in the north to Pemiscot County in the south. The next year (1807) this circuit was divided in two: the Missouri Circuit, which was north of the Missouri River, and the Meramec to the south of the river. That year Jesse Walker was the circuit rider. This same Jesse Walker later founded Methodism in St. Louis (1820) and still later started Methodism in Chicago. It may be of interest to know that northeast Missouri at that time was in the Cumberland District, which centered in Nashville, Tennessee, and was in the Western Conference, which included everything west of the Allegheny Mountains. William McKendree, who later became a bishop, was the Presiding Elder. The Missouri Circuit reported 141 members in 1810. The pastor appointed that year was Thomas Wright, who was the first native Missouri preacher. He had been converted on the Meramec Circuit in 1808.

By 1815 the Missouri Circuit had extended so far, as settlers moved ever westward, that the charge was divided by formation of the Boonslick Circuit to serve its western portion. Joseph Piggott was its first preacher. At the end of a year he reported 200 members. This increase was mostly at the expense of older settlements. That same year the Missouri Circuit *lost* twenty-four members. John Scripps, pastor that year of the Coldwater Circuit, near St. Louis, reported that Thomas Hatton, one of his class leaders moved, with eighteen of his class, to the Boonslick Country. This Hatton group settled in Boone county and organized (in 1817) the Locust Grove Church (west of Columbia). Thus this small church, active to the present, is one of the oldest in northeast Missouri, whose founding date can be definitely determined. In 1817 Jesse Walker and John Scripps held a camp meeting on Boonslick. Scripps said that food was very scarce due to drouth and it was feared that the camp meeting could not be held. A boat of provisions arrived, however, and from it a barrel of flour and 100 pounds of bacon were purchased for the camp meeting.

In 1817 Scripps organized a society of thirteen members on Cedar Creek (Callaway County). Miller's Creek Church was organized about the same time. Scripps preached regularly at *Cote Sans du Sein*, a French village on the Missouri River about four miles below Jefferson City, and he organized a class there, also one in General Ramsey's settlement which was nearly opposite Jefferson City.

By 1820 Northeast Missouri Methodism had expanded into four charges with the addition of Buffalo and Cedar Creek Circuits. These were formed from parts of the growing Missouri and Boonslick Circuits. No other charges were added until after 1827. In that year the Missouri Circuit was described as embracing St. Charles, Lincoln, Warren and Montgomery Counties; while the Cedar Creek Circuit covered Boone and Callaway Counties; the Buffalo Circuit included everything north of Lincoln County and the Boonslick Circuit was comprised of Randolph as well as Howard, Chariton and Carroll counties.

These circuits were not only large in area. They included many preaching places. In 1830 it took the preacher of the Cedar Creek Circuit four weeks to make his rounds. Normally this meant about 25 preaching points. In 1831 the Paris Circuit covered Monroe, Audrain and Shelby Counties and had twenty-four appointments which were reached every four weeks. The pastor of the Bowling Green Circuit in 1834, S.G.

Patterson, described that circuit as covering all of Pike County, a large portion of Ralls and parts of Montgomery and of Lincoln. It extended from near Troy to New London and from Clarksville to near Middletown. One hundred seventy-five miles of travel and twenty-eight days were required to reach all twenty-three appointments on the circuit. Seven of these appointments were in towns and sixteen were in the country. There were no Methodist church buildings. Services were held in the courthouses at Bowling Green and New London and in two union buildings (called "Republican"). The other nineteen appointments were in homes. This same Brother Patterson was pastor of the Monticello Circuit in 1836. He described it as embracing all of Lewis and Clark Counties and a small part of Wisconsin Territory (Iowa). He had eighteen regular, and several "irregular," appointments. There were no church buildings; services were in homes. It took him four weeks and 225 miles of travel to make the round.

Services were held in Hannibal as early as 1820 but irregularly until 1832. By 1830 Methodism advanced north to Lewis County when the first class was organized by William Spratt in the home of Captain William Pritchard, one mile south of Canton. A church was organized in Palmyra in 1828.

Methodism reached Randolph County in 1828 when services were held near Clifton Hill. (Incidentally, the last Indian battle in Northeast Missouri of which I know, was fought the next year in Randolph County.) A church was organized at Huntsville in 1835 and it soon became head of a strong circuit. (This was quite some time before Moberly was founded.) Tyson Dines told of preaching the first sermon in Knox County in July 1839 in the home of a family by the name of Lyons about five miles southeast of where Edina is now located. He organized a class of nine members there.

By 1839 there were nine circuits and no stations in northeast Missouri and they were all in the Columbia District, which was 800 miles around. That year the Shelbyville Circuit had twenty-eight appointments in Shelby, Monroe, Marion, Lewis and Knox Counties. The pastor reported no church buildings, not a single bridge over any stream and only two houses on the circuit which were not made of logs. Only nine homes on the whole circuit had more than one room.

For serving such large and strenuous circuits these preachers received, in 1833, the princely sum of $34 for the year, if single, and $68 if married. The pastor of the

Monticello Circuit receive $60 in 1836 and reported that, although he had a wife and child, "we lived very comfortably on it." The pastor of the Palmyra Circuit, however, had to farm to supplement his income even though it was considered one of the best circuits in the state. While Andrew Monroe was Presiding Elder of the St. Louis District in 1826, his wife operated an inn at Troy to support the family. As late as 1852, the sixty-one pastors and Presiding Elders of the Missouri Conference received an average salary of $228. Only four charges paid as much as $400. Enoch M. Marvin, already a leader of the conference and later a bishop, received $376.55 on the St. Charles Circuit. This was more, however, than any pastor received in the St. Louis Conference, where the highest salary was $328.

By 1844 there were nine districts in the state with 26,225 members. Two districts with nineteen charges and 6,866 members were in northeast Missouri. The St. Charles District had two stations (St. Charles and Hannibal) and eight circuits: St. Charles, Auburn, Bowling Green, Hannibal, Palmyra, Fulton, Danville and Warrenton. The Columbia District had no stations but did have one two-point work (Columbia – Rocheport) and nine circuits: Columbia, Huntsville, Paris, Shelbyville, Monticello, Waterloo, Edina and Bloomington (plus Fayette which is not in Missouri East Conference). Some of these had the most members in the state. The largest were Danville Circuit with 785, Columbia Circuit with 508, Huntsville Circuit with 474, and Monticello Circuit with 469. (Fayette Circuit had 644 members – second (in the state) only to Danville. The two stations, Hannibal and St. Charles, had only 230 and 75 respectively.

In addition to the infrequent services, early Methodist life in northeast Missouri centered in the more frequent class meetings, in quarterly meetings which were "protracted" for several days, and in many camp meetings during the summer. As early as 1808, William McKendree assisted in two camp meetings in Missouri, and one of these was north of the river. They soon spread throughout the area. Normally one or more would be held on each circuit annually. In 1832 there were three on the St. Charles Circuit and two on the Bowling Green Circuit. Jacob Lanius reported the first camp meeting on the Paris Circuit in 1833. It was held six miles northeast of Paris on Otter Creek. "Nearly all who attended were converted." In 1837 there were camp meetings at Mt. Moriah in Lewis County and at Hickory Grove Camp Ground, which

was about six miles east of Shelbyville. Locust Grove (then called Brick Chapel) in Boone County and Hydesburg, near Hannibal, became camp meeting centers quite early.

The early Methodists of northeast Missouri had evangelistic zeal. They also had a concern for education. Everywhere they went, schools were started. We know something about eighteen Methodist schools in these twenty counties. Some had a very brief existence, but others served for long periods.

The first Methodist school in the area, and in the state, was St. Charles College which was founded in 1834 through the generosity of a capable widow, Mrs. Catherine Collier of St. Charles. Actually, a school had been considered by the conference as early as 1827, but nothing was done until Mrs. Collier and her son offered $10,000 for a building and $5,000 toward endowment. The building was erected in 1834 and the school opened in 1835. St. Charles College prospered for a number of years and many leaders in the church and state were educated there. During the Civil War the school was closed and for over three years its building was used as military barracks and hospital. It had a precarious existence following the War. In its later years (following 1901) it was a military school, and closed in 1914. For 80 years it had served the church and state and was the forerunner of all of our other Methodist institutions.

Andrew Monroe, while Presiding Elder of the St. Louis District, conducted a school in his home at Danville about 1835 and had it chartered as the Danville Female Academy. This was offered to the Annual Conference of 1837 to be a Conference College. A committee was appointed to look into the matter but the next year the Conference rejected the offer. It did commend the academy to the people "as a suitable school for the education of young ladies." The academy had a good reputation with an attendance that reached 300. It flourished until 1864 but could not survive the raid of "Bloody Bill" Anderson, the notorious bushwhacker, in October of that year.

Another of the ante-bellum institutions was Shelby High School which opened at Shelbyville in 1850 or in 1856. It was a school of high standing and flourished until the Civil War when it suspended operations. It was reopened in 1866 and ran successfully until 1878, when its remaining assets were transferred to the Palmyra school. Although it had a relatively short history, it exerted a strong influence and deserves credit for the strong position of Methodism in Shelby County to this day. This same observation

could be made of almost every community in which one of these early schools was located. They continue as strong and stable Methodist centers. Approximately fifty Methodist preachers are said to have come from Shelby County.

Fairview or Mt. Zion Seminary near O'Fallon, in St. Charles County, was started in 1861 by Professor R.H. Pitman in his home "Fairview" and was under the patronage of Mt. Zion Methodist Church. At times it had as many as sixty boarding students. Professor Pitman closed the school in 1874 when he was elected president of Howard Female College at Fayette, but after two years he returned and reopened the institution as Woodlawn Female Seminary. It flourished for a number of years. The old Woodlawn Seminary building still stood a few years ago across the road from Fort Zumwalt, which was one of the earliest Methodist preaching places in Missouri.

The only other pre-Civil War school of which I have record was Bloomington or Macon District High School which the 1865 southern "Minutes" listed as one of the schools suspended by the war. It reopened right after the war and was reported in successful operation in 1867. Bloomington was on the downgrade as a town, however, because the county seat had been moved to the new railroad at Macon. The school closed in 1875.

During the Civil War the M.E. Church founded two schools in northeast Missouri. The first of these was at Louisiana and was called the North Missouri Male and Female Institute. Founded in 1863, it was the first M.E. institution chartered in Missouri after the division of 1844. It did not stay long under Methodist control; was soon sold to the Presbyterians and by then to the Baptists who operated it for many years as McCune College.

The other M.E. school started during the Civil War was Central Wesleyan College at Warrenton, begun in 1864. It was the institution of the German speaking churches of the Midwest. Their vitality is seen in their founding of the college and an orphanage at Warrenton. This was one of the first Methodist orphanages. The institution opened in October 1864 with 190 pupils and orphans and was chartered the next year as Western Orphan Asylum and Educational Institute. The orphanage was especially for "children of deceased soldiers." In 1870 the name was changed to Central Wesleyan College and Orphans Home. A "luxurious" women's dormitory for fifty young ladies was completed in 1884 at a cost of $11,000. Central Wesleyan prospered until the

German speaking conferences were disbanded in 1925. Then the school lost its distinctive support as the M.E. Missouri Conference into which the churches were merged, was pledged to the support of Missouri Wesleyan College. As late as 1928 there were 350 students with eighteen teachers and an endowment of $230,000. Central Wesleyan had a long and useful history. Its influence will long be felt in the church. After unification in 1939, the orphanage was merged with the Children's Home in St. Louis, where it continues to serve.

Palmyra Female Seminary opened in 1866. Soon it passed out of Methodist hands but in 1884 the Hannibal District purchased property in Palmyra and established Centenary High School with Professor J.H. Lanius, son of Jacob Lanius, at its head. There were 100 students the first year and it grew to 163 in 1891. In 1893 the school became Centenary College and for five years gave degrees. This was frowned upon by the conference which in 1895 recommended that the district schools should limit their courses to preparatory work. It continued to prosper as an academy until 1910 but then it began to decline and closed in 1913.

Very little is known about the other early post-Civil War schools. The M.E. Church established Johnson College at Macon in 1867. One historian states that it did good work for a number of years but closed after the "great panic" of the '70's.

The 1867 Southern "Minutes" refer to the Jonesburg Male and Female Seminary which had just been started by Rev. W.G. Lewis. This school must have survived only a short time.

In 1869 Hannibal College was opened with Professor James F. Hamilton as president. It was "under the patronage and auspices" of the M.E. Chursh, South. It flourished for a short time with a total enrollment of about 650 students during its six years.

In 1872 another school was established in the Hannibal District – at Monticello, Lewis County, under South Methodist control. The '76 "Minutes" reported it in prosperous condition. The next year 79 pupils were reported, but it did not live long.

Memphis High School was founded in 1877. The Southern "Minutes" of '78 reported that its first year had closed under Professor J.T. Forster and that a building, valued at $1,500 "at least," had been donated to the church for school purposes by the

Hon. Levi J. Wagner. I have no other record of the school. It evidently passed out of existence very quickly.

The Macon District (Southern Church) was without a secondary school following the closing of Bloomington Academy until in 1888 a new Macon District High School was opened at Clarence. $10,000 was raised to pay for a large ten-room, two-story building. It opened with forty-five students but by its third year it had grown to 111. The school prospered for a number of years but the last mention of it in the "Conference Minutes" was in 1900.

Other schools in northeast Missouri which had Methodist connections were New Florence High School (1866), Paynesville Institute (1884), and McGee College at College Mound (1891). I have little or no information about them.

We can lament the passing of these schools, but we can also rejoice over the service they rendered. They were evidence that the Methodists of northeast Missouri were attempting to meet the needs of their time.

Among the dominant personalities of early Methodism in northeast Missouri were Jacob Lanius and Andrew Monroe. Lanius entered the ministry at Potosi in 1831 when 17 years of age. When he died only twenty years later he was a leader in the state, and had served several strong charges besides the Springfield, Cape Girardeau, Hannibal, and Columbia Districts. Fortunately he left a journal which has been a primary source for much of what we know of early Methodism in the state. His son, J.H. Lanius, became a noted educator – serving as head of four Methodist educational institutions in north Missouri, including St.Charles College and Centenary Academy in Palmyra.

An even more dominant person in northeast Missouri was Andrew Monroe. He was already a recognized leader when he came to Missouri in 1824 to be pastor in St. Louis. In 1826 he began a long period of service as a Presiding Elder during which he served eight districts, most of them in northeast Missouri. Three times he served the St. Charles District, twice the St. Louis, twice the Columbia and twice the Fayette. He was a member of every General Conference, except one, from 1823 to 1870. His pre-eminence is shown by the fact that on three occasions he was elected president of the Missouri Conference when a Bishop could not be present for the sessions. He was, perhaps above all others, the shaper of Missouri Methodism.

Four Bishops, to my knowledge, have been associated with northeast Missouri Methodism prior to their election to the Episcopacy. The first of these was Enoch M. Marvin (about whom you heard last year in Dr. Godbold's interesting paper). As you know, he was born near Wright City in 1823. His ministry included four charges and one district in this area. When he was only twenty-three he became pastor of Hannibal station. Later he served the Monticello and St. Charles Circuits, Palmyra station, and the St. Charles District. He was also agent for St. Charles College before going to Centenary Church, St. Louis in 1855. During his early ministry in northeast Missouri, Marvin was plagued by debts which led to complaints against him to his Presiding Elder, Jacob Lanius. Through the courtesy of Dr. Godbold, I have a copy of a letter Marvin wrote to Lanius (1848) in which he offered to withdraw from the ministry until his debts were paid "if in your opinion my being in debt operates to the detriment of the church." Fortunately for the church, this did not become necessary.

Bishop William F. McMurry was also a native of this area. He was born near Shelbyville in 1864. His father, William Wesley McMurry, was a leading pastor in northeast Missouri and served the Hannibal, Macon, St. Charles and Mexico Districts. He was also the head of the Shelbyville High School for two years. When the Bishop died in 1934 his body was returned to Shelbina for burial.

Bishop Charles C. Selecman served pastorates at Moberly and Mexico during his early ministry. Bishop W. Kenneth Pope was born farther west in Missouri, but lived at Sturgeon as a small boy while his father was pastor there.

Methodism has deep roots in northeast Missouri. It is a worthy portion of this great Conference. May its present and future achievements match its heritage.

SOME HISTORY OF THE KANSAS CITY MISSIONARY SOCIETY

Charles O. Ransford

The Missionary idea is the basis of active Christianity. To be a Christian in the active sense, is to be a missionary. Before ever our Lord spoke one word in public, he began gathering round himself a band of men to train as missionaries. Pentecost equipped missionaries.

GRASPS THE CITIES

The Pentecost Spirit grasped the cities. By striking in at Jerusalem the Pentecostal evangelism struck Parthia & Media, Elam & Mesopotamia, Judea & Cappadocia, Pontus & Asia, Phrygia & Pamphylia, Egypt, Lybia & Cyrene, Rome, Crete & Arabia. Paul had pre-eminently the missionary genius. The planting in Antioch, Corinth, Ephesus, Rome, placed vital Christianity in leavening touch with the social, commercial, religious and political centers of that age.

METHODISM HAS THE SAME IDEA

The Methodist movement was essentially and practically missionary. While Mr. Wesley went far and wide in the rural districts he took care to plant & foster work in the cities and centers. The great modern forward evangelical movements have the fountains of their inspiration and the controlling lines of their guidance from the great cities, the trade centers, the centers of political and social forces, the centers of vice: but the strategic points for evangelization.

KANSAS CITY METHODIST EVANGELISM

The early leaders of our Methodism in Kansas City were not blind to these principles. While pressed, even oppressed with the burden of planting the Church alongside the beginnings of all other enterprises, they were men of spiritual vision and consecration, who undertook the greater work of City Evangelization while struggling to hold the strong centers.

The City Missionary Society did not give rise to the Forward Movement: but was the outgrowth of it. While Grand Avenue Church, the mother of us all, was still in basement under a tar roof, work was begun on Liberty Street in the vast bottoms. When the limits of population scarcely crossed O. K. Creek, the Milton Street Mission was opened at Milton & Hackberry, now 16th and Cherry Streets. Directly we hear of an 18th Street work, then work on the ridge overlooking the west bottoms. When Dundee Place was put on the market it was occupied at once. As settlement climbed far back over the southern hills and away to the eastward, Howard Memorial was planted on Springfield Avenue, now 31st Street; Arlington soon crowned the heights at 17th and Prospect, and work was taken up somewhere on the East side. As elegant homes began to line the old Independence road, the Independence Avenue Society sprang from college prayer meetings held in those homes.

This brings us to the Era of the City Missionary Society. The St. Louis Annual Conference in 1888 appointed D. F. Stiles to Missions in Kansas City. May 24, 1888, the Kansas City Home Missionary Society was organized with W. W. Kendall as President, Alfred Zartman as Secretary, and J. W. Tullis as Treasurer. Mr. Kendall, wise in counsel, careful in administration, devoted to his Master's work, held the office for ten years. He has since passed to his reward; as has also Mr. Tullis, the Treasurer. The name of Mr. Tullis is perpetuated in a window in the new Howard Memorial Church. Mr. Kendall was succeeded by S. A. Pierce, also a faithful, devoted, earnest worker, who served diligently till 1904: when declining a re-election, he was succeeded by the present incumbent, Mr. Jas. H Garnsey. In 1889 F. B. Price was appointed to the City Missions, and pushed the work with untiring zeal and undaunted courage, till he was called in 1893 to the wider field of the Presiding Eldership.

In the administration of W. Stephens a plan was consulted looking to the sale of Liberty Street and instituted on Independence Ave. and the plan was offered & dropped.

In 1890 the form of constitution was modeled after that of the New York City Church Extension & Missionary Society. April 8, 1895, a much simplified Constitution adapted from the form of the National City Evangelization Union was adopted: and by farther amendment, Jan. 15, 1905, the Name was changed the Kansas City Evangelization & Church Extension Society. March 17, 1905, a further amendment allowed the addition of the Office of a Corresponding Secretary.

SOME RESULTS

This Society has had four City Missionaries, D. F. Stiles, F. B. Price, B. P. White and J. N. Moore. In the same period three Presiding Elders have had charge of the District, O. M. Stewart, F. B. Price, and W. T. Wright. Many ministers and laymen, now widely scattered, have been identified with its work, some laymen remain who have been with it from the beginning.

Within the 17 years of its history it has disbursed some $25,000 to $30,000 in aid of evangelistic work, and in planting Sunday schools and preaching places. More than 20 localities appear among its missions: some given up as unfruitful, some from changes incident to business fluctuations and removals of population, some from want of suitable places in which to meet, some were occupied tentatively as strategic points from which to reach better locations, some were consolidated to make stronger churches. In the list we note, Centropolis, Oakley, Kensington, Woodland Avenue, Epworth Mission, Twenty-Ninth Street, Indiana Avenue, Leeds, Liberty Street, Vine Street, the Sixth Ward, the Helping Hand, Phoenix Park, Kansas Avenue, Sheffield and Linwood Boulevard.

For a time after Liberty Street ceased to be self-sustaining it was administered under this Society. In 1899 the St. Louis Annual Conference authorized the sale of the property. A sale was consummated three years later, for $11,500, which was re-invested in grounds upon which six new churches have since been built.

The history of the work divides naturally into two periods: a period of extension and occupation, and a period of concentration in building.

THE ERA OF EXTENSION

In the spring of 1888 D. F. Stiles opened a mission work in Centropolis, then a flourishing suburb having large car shops and other industries. The next year this was united with Oakley, with Bro. Stiles as pastor. A lot was selected and subscriptions for a building, to the amount of $300 were taken, but business depression came on, and the project was given up. The work continued as a mission, with a Sunday school and occasional services till its final consolidation with Sheffield in 1901.

The Oakley School home, organized in 1888 at the corner of Elmwood and Independence Avenues, was connected first with Centropolis and then with Liberty Street, and later with Kensington, as a pastoral charge, having as pastors D. F. Stiles, G. W. Grabe, J. N. Moore and H. A. King. A lot and house were bought on Elmwood Avenue, the lot costing $1200, the house $600. This cottage was transformed into a chapel by removing the partitions, and here the congregation and Sunday school grew till every available foot of space under cover was crowded.

In the summer of 1888 a Sunday School was organized in the grove near Fifteenth and Jackson Avenue. Later it was held in a tent, but in the fall from want of a suitable room the work was discontinued. On March 24, 1889 the school was reorganized in the public school room with J. J. Davis as superintendent. Later this Kensington Hall owned by Mr. C. E. Schoellkopf was occupied rent-free for a considerable time.

Work was organized in Ivanhoe by B. F. Price, with N. W. Putnam as superintendent of the Sunday School. A class of 13 members was formed, but owing to changeableness of population and other difficulties it was thought best to discontinue the work.

In June 1893, B. P. White City Missionary, opened a Sunday school at 35th and Woodland, with R. B. Wilcox as superintendent. This work struggled along for a time but was given up on account of having no place in which to continue.

May 26, 1898, F. B. Price opened work mentioned as the McGee St. Mission. Sanford Tinkham became superintendent, and later was followed by E. N. Woolever. Mr. J. H. Tinker is named as standing by this work with time, influence and money. Meetings were held almost nightly; and in 1890 the City Missionary reported, "The work is demonstrating the need of a well organized People's Church in this populous community." This mission was removed to 18th and Locust Streets in 1893, and in 1894 took the name of Epworth Mission. Mr. Frank Bush was superintendent in 1896.

On Nov. 3, 1889, a Sunday school was organized in rooms over a store at the corner of Jarboe and 29th Streets, A. G. Wickens superintendent. The pastor and members at Summit Street co-operated in this movement. Donations of furniture, fuel and money were readily secured. Frequent Gospel meetings were held. Efforts were made to secure a suitable hall. Finally a tabernacle was built. The Society was served by Rev. J. W. Jacobs, and afterwards by Rev. Harvey Lundy. In the fall of 1894 a lot was bought

at the corner of 29th and Holly Streets, at a cost of $850, and the tabernacle removed upon it.

On February 2, 1890, work was organized in a hall on Indiana Avenue, and was reported in 1895 as a "wonderful example of spiritual prosperity." This work was removed to 24th and Kansas Avenue, where it was continued til 1902, when it was removed to Linwood Boulevard.

In the fall of 1891 a call for work came from Leeds. An unused church was bought at a low figure. Services were maintained a while; but with business depression the population scattered. The house was sold to a Baptist Society, in 1894.

On June 3, 1894 a Mission was opened at 2414 Vine Street. A. Zartman became Sunday school superintendent, and a band of workers from Dundee assisted. The work was cramped by its small quarters. It was continued for a time and discontinued.

At a meeting of the City Missionary Society, July 8, 1895, Mr. Wm. Smith from Phoenix Park proposed that if the Society would meet the lumber bill, the local workers would put up a house for the Sunday school held in that neighborhood. This was done, and later the building was made the property the M. E. Church. In the winter and spring of 1901-2, through the efforts of Rev. J. G. Moyer, pastor, a lot was purchased at the corner of 26th and Spruce, at a cost of $400, and in July following the house was removed to this lot and enlarged at a cost of about $500.

The condition of the North side of the city was the subject of frequent and earnest discussion in the City Missionary Society; and in June, 1894, authorized by the Society, a tent was pitched at the corner of Campbell St. and Independence Avenue and revival services held. In July a room was secured at 813 Independence Ave., members of this Society providing the first rental. Various difficulties beset the work, but it was continued til 1897, when after investigation it was closed.

In the same year, an opportunity to press work in the very heart of the North opened when Evangelist B. E. Shawhan offered his services for a month's campaign, to be followed up by such a permanent work as Providence should point to. The work was greatly promoted by a Christian Workers' Institute held in Grand Avenue Church, August 29-31. The Institute closed with a mass-meeting at which sufficient funds were raised to inaugurate the work. Under direction of a committee of the City Missionary

Society, and led by Bro. Shawhan, the enterprise was begun at 408 Main Street in September, and immediately opened out into many branches, religious and charitable.

Bro. Shawhan and others feeling the necessity of giving the work an undenominational character, it was relinquished by this Board October 8. An undenominational advisory board was chosen, generous subscriptions were made, and the work developed into a well-nigh ideal institutional mission. Thus this helpful charity which now uses four buildings, and has eleven departments of work, and is supported by the co-operation of the entire religious and charitably disposed community, had its inception in the prayers, deliberations and efforts, and its inauguration under the direction and work of this City Missionary Society

THE ERA OF BUILDING

In the spring of 1900 the forward movement in building was begun by Rev. Samuel Warner and his official board at 29th Street. That year a basement story was built on the lot at 29th and Holly Streets, and the new building was named Grace Church. The completed work of that year cost about $2,500, the City Missionary Society furnishing $1,000. This Church continued to work and grow in the basement until the fall of 1903, when the present pastor, Rev. J. E. Thackrey, undertook to complete the building, which he accomplished, in the erection of a beautiful brick building, costing $12,000, and seating 700. The City Missionary Society added another $800 to the building, and contributes to the support of the pastor besides.

In the spring of 1901, the Centropolis and Sheffield missions were united, forming the Bennington Heights Church. A beautiful building site was purchased at 10th Street and Newton Avenue. During the year a church building was completed and dedicated. Rev. S. Warner was the pastor and thus the leader in this second forward movement. The whole cost was $9,000, of which the City Missionary Society paid $2,000; and has given about $300 annually to support the pastor, thus making this work possible.

During the same year the Fifteenth Street or Kensington Mission, Rev. J. N. Moore pastor, bought a lot at the corner of 17th Street and Myrtle Avenue. The basement story for a Church was built, ground and building costing $2,000. The City Missionary Society contributed $1200 and has annually paid to the support of the pastor. The new Church was renamed Hammond Place M. E. Church.

In 1902, Rev. G. H. Bradford, pastor of Oakley began the work of building. A new site was bought at the corner of Independence and Elmwood Avenues, a splendid church was built of stone, at a cost for the ground and building of $34,000. The City Missionary Society contributed $2,500 to the cost of the new Church. It also aided in the support of the pastor in earlier years.

The problem, long a puzzling one, of locating our work in the region served from Kansas Avenue, was terminated in the spring of 1902, by the purchase of the corner of Linwood Boulevard and Olive Street. Mr. Chas. Coard was appointed pastor, and on July 30th removed the services to a tent pitched on the Linwood lot. Plans were adopted, the basement of the chapel built and occupied, at a cost for grounds and building, of over $9,000. The City Missionary Society, paid towards this work, $3,828 in cash, and contributed $300 to the support of the pastor.

At the close of the year 1902 the Dundee Place Society sold their property and re-invested the proceeds in the new Linwood Church, and the membership united with the Linwood Society, with Rev. S. B. Campbell as pastor. Bro. Campbell continued to push the work, and the chapel of an elegant stone church was put up, and within the year just closed, was completed at a cost of $18,000, and dedicated with all indebtedness provided by subscriptions.

In 1904, Rev. J. W. Coontz was appointed to Hinnond Place. The site and sub-structure by 17th & Myrtle were judged to be unsuitable to future needs; and an excellently located lot at 18th & Spruce was bought, the former ground being sold for sufficient to pay for the new lot. A plan was selected for a commodious church in stone, with basement, Sunday-school department & auditorium. The chapel was completed at a cost of $20,000: and was dedicated May 7, 1905. $13,000 was subscribed on dedication day, leaving a debt of $2,000 which is amply secured on the property.

To complete a historic group, we may add Howard Memorial. While this church has not been directly aided from the funds of the City Missionary Society, the original church was largely the gift of Mr. J. W. Tullis, first Treasurer & an early promoter of the Society.

Local changes having made the site on 31st Street undesirable and inadequate, under the lead of Dr. J. W. Stewart, pastor, in 1903 the work of selecting & removing to another site was undertaken. Ground was secured at Linwood Boulevard & Charlotte

Street. The parsonage & old church were removed to the new site; and an elegant new building so placed as to include the old church as a lecture room, was built of pressed stone, at a total cost of $40,000. This church was dedicated March 5, 1905, with the debt provided for, except $12,000, which has several years to run & is secured on the property.

SUMMARY

From these missions we now have the five permanent churches, Bennington Heights, Oakley, Grace, Linwood Boulevard, & Oakhurst; & the Phoenix Park mission with its own property clear & worth $1200. The five churches now hold & occupy property reported worth $103,000, on which is an indebtedness reported at $34,823, of which over $25,000 is covered by valid subscriptions.

Deducting $11,500 realized from Liberty Street and $1,500 held Oakley, it is safe to say the missions opened and fostered under the patronage of the City Missionary and Church Extension Society during the past 17 years, have within the last 6 years created property valued at $80,000: four of the six buildings being of the most substantial construction.

But the more gratifying fact is that services and Sunday schools have been maintained in annual average of eight distinct communities not provided for in our established Churches, affording Methodist services to an annual average of 575 members and 910 Sunday school members, and a field for the utilization of an array of lay talent averaging annually over 100 persons.

The present number of members in these aided churches, is to the present number in the churches that have aided them, in the ratio of 10 to 21: the Sunday school membership is as 10 to 13: while the number of baptisms administered in the 17 years, have been as 10 to 25. That is, nearly one-third of all our present members, nearly one-half of all our Sunday school members, and more than one-fourth of all the baptisms administered within 17 years, are found in these churches helped into life by this City Missionary Society. Has this work been in vain? Has not God singly blessed it and made it to be fruitful indeed?

RELATION TO OUR GENERAL WORK

While this Society has from the first had hearty support from pastors, and from generous, influential laymen, its relation to our general work is not so impressed on the heart of our Church as it should be, and as it needs to be, or as its aims and the accomplished work deserve. This is probably because the Church generally does not know the work we are doing, the need existing, or the successes that have been attained.

This Society stands, the channel of sympathy between the established and the formative churches, the strong maternal arm of support thrown round our infantile enterprises, the one connectional bond between all our churches: all the stronger in that it is the free, voluntary outgoing of earnest hearts after the needy places and needy peoples. It is this that assures the Methodist family, removed into the far suburbs, that its children shall still have the privilege of a Methodist Sunday school and Methodist preaching. A visit in the interest of this work found members of Grand Avenue and Independence Avenue Churches, residing on 43rd and 45th Streets, far beyond and out of practical walking reach of either Howard Memorial or Linwood Boulevard Churches. This situation appeals for help.

A transitional point has been reached. Present conditions cannot long continue. Oakley and Linwood Societies have ceased to be beneficiaries. With a few months of their present prosperity, Grace, Bennington and Oakhurst Churches will also cease to need aid, and will pass into the column of those who for their own good, & for their own strengthening will need to become nursing mothers to other mission work. Phoenix Park alone of the present list will remain a mission needing help.

Meanwhile, fields are opening up far to the Southward from Linwood, and to the South and West from Howard, where large communities are rapidly building up, more than a mile removed from our newest Church. A building census recently taken by the mail carriers, showed that in the year ending March 1st, 2,323 detached houses were finished and occupied by families, to whom mail is delivered. Many of these are in the out-lying districts.

OUTLOOK

It may not be safe to say in advance of an actual canvass, just at what points work should be begun. Wisdom would seem to suggest some tentative work somewhere south of Ivanhoe; certainly, the securing of ground in the general vicinity of Sunny

Slope: also in, or west of Roanoke. Other out-lying fields may be found. Then the great space between Grand Avenue, Arlington and Grace, may contain possibilities.

Certain it is, if work be undertaken in either of these last mentioned fields, it will call for a vigorous policy, and a beginning which shall convince the community that permanent work is intended. Or, if it be anything like institutional work in the great central district, it will be dependent to an extent equal to the entire support of its pastor or missionary.

That the same call exists for a central administrative organization, which in the '80s led to the formation of the CM Society, that the need is not less but even greater, & that the plans and work of this central organization should so lie upon the heart of our churches that all our membership will take interest in it, and pour into it, and through it into the needy communities, their gifts in amount to make its work an assured success, must be apparent to all on its mere mention. The City Evangelization Society has not reached a point to wind up its affairs and go out of business; but to where it needs to project enterprises commensurate with the new ideals and graver problems which come with an ever intensifying city life.

SOME NOTES ON THE POTOSI CHURCH

(from the Potosi Independent-Journal, May 17, 2007)

One of the oldest Protestant congregations west of the Mississippi River, the Potosi United Methodist Church has a proud heritage. In 1807, Methodist "classes" had been organized in at least six places in Missouri, including Potosi on the new Meramec Circuit. These groups of professing Methodists met in private homes with a leader to guide them in their faith and conduct. Admission to the "class meeting" was granted only to those with a ticket issued by the circuit rider. The circuit rider visited once a month, preaching everyday (except Mondays) during his stay. The Potosi Church was organized in 1816, the same year the new Missouri Conference was formed. The first church building in Potosi was built in 1829 under the direction of the Reverend John Bankson. In September of that year, the Annual Conference of the Missouri Conference held its sessions at the Potosi Church. Bishop Soule presided and ministers came from throughout Missouri, representing the 3,400 Methodists in the state.

Early members of the Potosi Church included John Smith Brickey and the Rev. Jacob Lanius. John Smith Brickey was a prominent citizen of Missouri. He served as Circuit Attorney for both the Northwest Circuit (comprising the counties of Cooper, Howard, Montgomery, Lincoln and Pike) and later the 9th Judicial Circuit. In 1820, he was elected by the first Missouri State Senate as Secretary of the Senate. He also served six years in the Missouri General Assembly, from 1828–34. Rev. Jacob Lanius, a pioneer in Missouri Methodism, served as a circuit rider through the state, i.e., the Bowling Green, St. Charles, Paris, Richmond, Hannibal, Fayette, Meramec and Belleview Circuits. He also served as the Presiding Elder of the Springfield Circuit (sic) and of the Cape Girardeau District.

Throughout its history, the Potosi United Methodist Church has been dedicated to its mission regarding the spiritual and social welfare of the people in its local, state and world communities. During World War II, one of its pastors, the Rev. W.N. Ware, served in the Chaplain Corps. More recently, the church has participated in such ministries as Habitat for Humanity, the Salvation Army and Relay for Life.

HISTORY OF THE LEWIS FAMILY

Pioneer Founding Family of Lewis Memorial Chapel

Mary Ann Hamer

John Lewis, father of Martrom Lewis, was the first American settler in Missouri. He was born in 1760 in Cherry Point, Northumberland County, Virginia. In 1783 John married Elizabeth Harvie. They were the parents of nine children. Martrom, born October 19, 1794, was instrumental in the founding of Lewis Chapel.

In 1795 the family, with year-old Martrom, moved to Missouri crossing the east banks of the Mississippi River with a 5-horse team and wagon. They settled in St. Louis, the fur-trading settlement, established in 1767 by Pierre Laclede. The thriving community had a population at that time of about 200 people.

After a year, the Lewis family moved westward and settled at a point in the Missouri Bottoms known then as Bonhomme Bottoms. Among other settlers coming into the Territory was the Darby family, devout Methodists, who emigrated from North Carolina in 1816. This family eventually became prominent in St. Louis history.

At the age of seventeen Martrom Lewis joined the regiment of Colonel Daniel Boone and fought alongside of him in the War of 1812. The Lewis and Boone family connections were strengthened when 13-year-old Sarah Lewis, Martrom's younger sister, married Colonel Daniel Morgan Boone, eldest son of Daniel Boone.

In 1822, Martrom married Elizabeth Darby. He and his new wife settled on the Meramec River at Glencoe. In 1807 the Rev. John Travis was assigned to the "Missourie Circuit". Through his work, a class led by the Lewis family was established in this area. Not much is known of the Lewis family, the class, or the church, prior to 1863.

HISTORY OF THE CHURCH

The written records of the congregation of Lewis Chapel prior to the building of the first church in 1862-63 were lost in the fire which destroyed that building. There are, however, some historical records, including those of St. Louis County and the Methodist Church in Missouri, that provide information about its early years. In

addition, long-time members and records of other churches with which Lewis Chapel was associated in the past provide clues to the early church.

The earliest records from various sources including general history of both county and church, are of John Clark, who preached to Protestant groups during the Spanish occupation (of upper Louisiana -ed.) and who extended his preaching points as far as Fox Creek. He later joined the Baptist Church.

The Territory became part of the United States in 1804 and evangelization by major denominations escalated. Methodist missionaries did not settle in one place. They were assigned to a specific circuit, often 200 miles wide by 100 miles long, a practice which gave rise to the term "circuit rider."

At designated places along the circuitous route, "classes" were organized with local leaders appointed to oversee the groups. Between pastoral visits, the classes met in homes to worship and study. In 1807 the Rev. John Travis was assigned to the "Missourie Circuit" and through his work, a "class" led by the Lewis family was established in this area.

Classes were groups of about twelve individuals who met regularly for Bible study under the direction of a class leader. Later records show the class was known as the Hamilton Class and writers of Methodist history note that "Reverend John Travis, with William McKendree, Presiding Elder, held a quarterly conference in 1807 at the spot where Lewis Chapel now stands."

Other records substantiate Reverend Travis's activity in the territory which now comprises the State of Missouri and show that the Meramec Valley was believed to be more auspicious for evangelistic efforts than the Missouri Valley. The first Methodist division in the Territory was called Meramec and later this name was often used in making appointments to the churches.

Across the Meramec River and a mile above the spot where the first Lewis Chapel stood, a small stream called Hamilton's Creek empties into the Meramec River. At this point was also an important crossroads, fords, and later a ferry. It was from this point, where the village of Glencoe now stands, that pioneers embarked on the journeys that took them to settle further in parts of the north, south, and west.

There is historical evidence of a Hamilton Class that continued to report to the Quarterly Conferences, either to Manchester or to the Union Circuit in Franklin

County between 1837 and 1859. Reverend E.E. Burton, living in Manchester in 1939, connected the Lewis family with this Hamilton Class, as noted in the minutes of a Quarterly Conference of September 9, 1854. Noted in the record of February 24, 1855, is the mention that "a member of each point on the circuit was appointed on the 'Tract Society', the representative from Hamilton Creek is Martrom Lewis." The class apparently remained just a class, meeting in homes, for the many years between its founding and the early 1860s.

During the early, critical days of the Civil War, the Lewis family felt the need for a place of worship in their growing community. In 1862, a site near a ford on the Meramec River was secured from Mrs. Eliza Horn and David Horn, Jr. The first Lewis Chapel was completed in 1863. Martrom Lewis passed away on April 8th of that same year. In the published note of his death it is mentioned, "Mr. Lewis had been a member of the Methodist Episcopal church for over forty years." He is buried at Crescent Cemetery. The Board of Trustees, to whom the deed of this first site was made, was composed of Phillip Tippett, Rober Orr, W. S. Holloway, James Sappington and Rufus Lewis. While the exact date of the dedication is unknown, it is known that Reverend Thomas M. Finney officiated at the service.

In October of 1867, Mrs. Lewis passed away and it was in her memory that her sons later designed, built, and endowed a second building.

On September 23rd, 1895, a transfer of the property at the present location of Lewis Chapel was made from the Ranken Estate to the Board of Trustees comprised of Philander P. Lewis, Sr., Rufus A. Lewis, Martrom D. Lewis, Philander P. Lewis, Jr., Rufus Augustus Lewis, Alfred Radforth and George L. Frazier. This second building served the congregation until it was destroyed by fire on the morning of July 23, 1923.

Around this time, the Willoughby family moved into Crescent. They were so disappointed that there was not a Protestant church that they encouraged members of Lewis Chapel to continue meeting for occasional services or Sunday School in members' homes or in the local school building until 1934.

As the roads were built and railroads changed the habits of its church members, a more accessible site in Crescent was chosen for a new building. Around December 1, 1932, the Reverend J. H. Kern was assigned as assistant to Reverend Earle Lock, Pastor

at Eureka. Reverend Kern was placed specifically in charge of the Lewis Chapel congregation.

The Board of Trustees, meeting in January of 1933, resolved to rebuild the church which had burned the morning of July 23, 1923. Action followed immediately: excavations began and by the first of March the foundation had been started. In March of the same year, the "Bank Holiday" was declared and all funds were tied up. Despite the financial setback, the foundation work went on. Using mule power and the strong arms of the men of the congregation, the foundation was excavated and with hand-made masonry blocks, using river gravel, a foundation was built..

A temporary roof was placed on the foundation and this served as a sanctuary. Eventually, very little money and donated labor managed to replace the church as nearly like the original as memory and materials would permit. The first worship service as held in the newly-completed sanctuary on Easter Sunday, 1935. In 1936 a new furnace was installed and in September 1939 new pews were added. The building was dedicated on October 8, 1939.

A Review of John Wesley for the 21st Century by John O. Gooch

Charles W. Harrison

I recently finished teaching a United Methodist Certification Class at Perkins School of Theology in Dallas, Texas. The class was on theology and was specifically designed for youth ministers. In the past the class had been taught in a way that introduced students to theology via a general survey and a short look at doctrines before turning to practical matters of engaging youth in the practice of doing theology.

This year we decided to use a Wesleyan lens to help better integrate academics and practical concerns. And, we simply thought, that out of a wide variety of particular theologies, a Wesleyan theological base was most appropriate for United Methodist Youth Ministers.

One of our seven books required for reading before class was John O. Gooch's book **John Wesley for the 21st Century**. This book helps the reader get to know John Wesley and the Wesleyan movement very quickly. It is a great primer that all laity would enjoy and all clergy should take the time to read and share with their congregations.

One of Gooch's main goals seems to be helping a new century of church folk follow some good practices grounded in the Bible, Christian tradition, use of reason, and integrated experience. The model he follows is to outline a current situation in society and culture. Then he looks at Wesley's thoughts on that situation in his time. Finally, he asks how Wesley might be a model for the church today in dealing with that issue. Topics include. literacy,. economics, prisons and prison reform, health care, science, slavery, politics, war and peace, and the interpretation of Scripture. The conversation on all these topics is grounded in a sense of history and of Wesley's doctrine of social holiness as a driving force.

To some, it might seem that looking at the life and ministry of an 18th Century British clergyman would have little relevance to our life in Christ in this 21st Century. But, as Gooch shows, Wesley's concerns are still relevant today. Wesley started with a

theological foundation always asking what God was doing in the world. Today, we must start with this same theological foundation.

John Wesley wanted to live a holy life informed and empowered by God's grace and he invited others to journey with him on the path of discipleship. Often this led him to find unique solutions to the social problems of his day. It also led him to the basic Christian practices of faith. The means of grace:

> "For Wesley, above all, the key to religion was found in the answer to the question, 'How does one live a holy life in front of God?' Holiness, specifically where it applies to daily life, is the key to understanding Wesley for our time." *p.6*

In **John Wesley for the 21st Century**, Gooch answers two questions frequently heard in churches: "Who was this dude Wesley?" and "Why should I care?" The students in my class by far liked this book the best out of the seven that they read. They also saw how they could take the book and go back to their local churches with an easy to use resource to teach youth and adults about the Wesleyan Way.

I am convinced every United Methodist will find this book extremely helpful and that non-churchgoers would be drawn to this model for Christian living.

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